

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. XII.

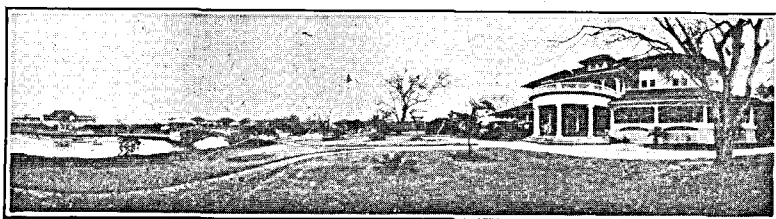
HONOLULU, T. H., MARCH, 1920.

No. 10

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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XII.

HONOLULU, T. H., MARCH, 1920

No. 10

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.
Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

MARCH, : : : 1920

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.
Advertising rates made known upon application.

CHURCH CALENDAR.

March 21—5th (Passion) Sunday in Lent.
(Violet.)
“ 25—Annunciation B. V. M. (White.)
“ 28—6th (Palm) Sunday in Lent.
“ 29—Monday before Easter.
“ 30—Tuesday before Easter.
“ 31—Wednesday before Easter.
April 1—Maundy Thursday. (Violet.)
“ 2—Good Friday.
“ 3—Easter Even.
“ 4—Easter Day. (White.)
“ 5—Easter Monday. (White.)
“ 6—Easter Tuesday. (White.)
“ 11—1st Sunday after Easter. (White.)
“ 18—2nd Sunday after Easter. (White.)
“ 25—S. Mark, Evangelist. (Red.)
3rd Sunday after Easter.

THE NATION-WIDE CAMPAIGN.

Let no one of the Islands be discouraged because of the amount a parish or mission can pledge towards the quota. Accounts from the Mainland, while they give glowing stories of what some parishes or some Dioceses do, yet they show that many emphasizing the spiritual awakening have come far short of what it was hoped would come in the form of pledges.

We do not say this is as it should be, but it is a fact that the Pacific Coast Dioceses will fall far short of their quota. The Church papers really give little information of what has been done. Some have made the canvass extend over many weeks.

One thing however, is certain; all over the Mainland Pledges towards local support and to Church extension have largely increased by getting each one to give something, in places where previously a few supported the Church. There has been a great deal of interest aroused among Church people in the Islands, and that is the chief thing.

Let us do what we can, and that is all that is expected of us. We have informed headquarters that most of our communicants are Orientals and Hawaiians, or people of small means. That the wealth of the Islands was not with our people, that all told our white communicants were few. Perhaps it would have been better on the whole if the Bishop had let the Committee include Hawaii for Campaign purposes with the “Foreign Field,” but he did not like the designation.

Then again, as everywhere, many registered communicants are dead wood. Some have a cross before their names, indicating they do not attend Church. This cross will be rubbed out when they come back, as many of them do.

Then again, we have pared down our communicant list and our numbers are not as large as reported some time ago. In this respect we have done as other Dioceses. For example, New York reported last year a decrease of 3795 communicants because their lists were revised. Ohio reported a decrease of 3327, Los Angeles of 1114, and so we might go on. It adds no strength to the Church to carry names as communicants who have dropped out.

We have every reason to feel encouraged here with the spirit in which the people have entered into the Campaign and every one asked by the Bishop to personally do certain work has cheerfully responded, unless it was impossible to comply with the request.

For one thing we are very thankful, and that is this Campaign has taken on no characteristic of a drive. Some years ago a laymen's missionary movement among all denominations went through with a rush and money was promised in every direction, but nothing came of it and pledges were unpaid. We want the people in this Campaign to pledge thoughtfully and carefully, and to consider when they sign their names to cards that it is a solemn pledge.

One of the best results of the Campaign so far in these Islands has been a return to the Church of many men and women who have been negligent. This has been due to the messengers who have gone to their houses, and delivered literature and talked with the people. This result is better than any going over the top financially, which is not the chief consideration of the Campaign.

As to the pledge cards, we believe that people will do the best they can with them. That leads us to give a brief explanation of what is provided for in the budget of the local executive Committee. By this we mean that if the pledges permit of it these things will follow in Hawaii.

First, no married clergyman in Hawaii will receive less than \$1800 a year and a house.

Second, that an increase will be made in the salary of teachers. This increase is intended to be at least 12½%.

Third, that \$300 shall be provided for a part of the salary of a director of physical training for the girls at St. Andrew's Priory.

Fourth, that a certain amount be set apart for the board and care of orphans at St. Mary's, a work which Miss Van Deerlin began some years ago.

Fifth, for repairs on mission property, \$500.00.

Sixth, stipend of General Missionary \$1,800.00.

Seventh, upkeep of St. Mark's, \$150.

Eighth, for various needs, \$900, as they may arise.

The total which it is hoped we will be able to obtain from the Campaign in addition to what is now given or may be given for parochial support is \$13,931.

Of this, one-half, or \$6,965.50 would go to the General Board for its work. We may deduct from that the amount which we have sent the Board for several years past, which is about \$2,400. This leaves us to raise in addition to what we now give to church work outside of ourselves, about \$4,550.

The General Convention by vote approved the expenditure in Hawaii during the next three years:

For Work	\$ 93,110
For Buildings, Iolani, etc.....	92,500
For debts on Land, etc.....	13,500
Land and Churches	12,000
Korean Mission House	8,000
Debt on Bishop's House.....	4,500
Debt on Kaimuki Parsonage..	1,500

\$225,110

The action of the General Church should certainly lead us to do what we can here.

LENGTH OF CAMPAIGN.

There has been complaint here that the Campaign has been continued too long. We believe this to be true, but

that is because of peculiar conditions in the Islands. If we had it to do over again we should suggest two weeks hard work. But some Dioceses have continued the Campaign for three months. In Massachusetts it began January 9th and will end after Easter. Honolulu, however, is different, and we must take that into account.



THE EASTER OFFERINGS AND PLEDGE CARDS.

We hope that the Easter offering in all our parishes and missions will go towards our quota of the Nation-Wide Campaign. This will be in addition to our parish pledges.

As to the pledge cards, we sincerely hope that each person will make his pledge for systematic offerings. In few parishes or missions has a systematic canvass ever been made. Everyone who is earning money should give towards the support of the Church and its work. The Church has done much for many young people in these Islands who have never become regular contributors to the Church. The Nation-Wide Campaign wants to get each and every one to do his or her share. Everyone has more interest in that which he helps support than in that the support of which he leaves to someone else. A few people should not support the Church and its work. Every member should help. Let each one take a pledge card and put some amount on each side—on the black side put down what you will give for Parish support, on the red side put what you will give for the work of the Church outside of the Parish, and then consider the pledge an obligation which should be met if possible.

In this connection each parish or mission must through its treasurer, or as is the way adopted in many parishes, a special treasurer, who looks after the pledge cards, reminds people who become delinquent, and hands to the proper treasurers the money given. If the plan is followed out faithfully the finances of each parish and mission will be greatly benefited and all will give instead, as is often the case, a few.

Do not hesitate to give because the amount you are able to pledge is small. The small sum is often in the sight of God larger than big subscriptions.



At its meeting on January 7th and 8th, the Presiding Bishop and Council elected John W. Wood, D. C. L., as executive secretary of the Department of Missions and Church Extension. Dr. Wood is so well known to the Church that he needs no introduction and the successful advance of the Church's Mission is assured.

THE LENTEN OFFERING.

(Letter from the Bishop)

My Dear Children:—I hope that you will try to do as well with your Lenten Offering as you did last year. You put us very near the top among the Dioceses in the amount which each one gave. I want you to remember that all you give will go towards the payment of the \$6,965.50 which we are going to try to give for the spread of the Kingdom of God outside of these Islands. Do what you can. Don't spend money on things you don't need. Earn what you can for your offering. Many of you have had the influenza and that has been a set-back, but let us all try to do as well as we did last year.

Faithfully yours,

HENRY B. RESTARICK,
Bishop of Honolulu.

We here give the Presiding Bishop's letter on the subject. It is Bishop Tuttle's custom annually to send a letter on the subject of the Lenten Offering to the children of the Church.

This year he writes as follows:

Camp Lloyd, St. Louis, Dec. 21, 1919.

Dear Boys and Girls of all our Church Schools:—Things change. At our Headquarters they are making a change in saying good-bye to Bishop Lloyd, who has been the Chief of the Board of Missions for near 20 years.

But, anyway, for this year we'll fly his name for our Camp, because thought and memory tell what a splendid Chief he has been.

They say they mean to make another change by calling Sunday Schools hereafter Church Schools. Well, if it is best, we'll agree won't we? It's only like saying—Yonder are half a dozen boys when there are six.

I want one more change. Last Lent you gave for Missions \$240,000. That was \$250,000—(minus). This Lent please give \$250,000+(plus), say, \$260,000.

Let us pull the Treasury Box up a stair step. Pull hard, Boys! And, Girls, smile as you pull, for when you

smile the boys will pull harder, I know. Please God, with a Heave O Heave, and a pull altogether, we'll gain the plus and smash the minus.

Your glad and proud Commander-in-chief,

DAVID G. TUTTLE,
Presiding Bishop.

SUNDAY SCHOOL LENTEN OFFERING

The treasurer of the Domestic and Foreign Missionary Society has officially closed his books for 1919 and in summing up it is found that the Lenten Offering of the Sunday Schools for missions has reached the sum of \$240,096.20 as against something over \$196,000 last year. This is a remarkable advance and the encouraging part of the story is that it is the result of an advance all along the line. While several dioceses have made a spectacular increase, on the whole the growth has been gradual and most satisfactory.

This year Pennsylvania has captured the first place in the Lenten Offering of the Sunday Schools for missions according to the per capita record with an average contribution of \$1.29. For years North Dakota has been the first and the race between the two has been increasingly close. This year North Dakota comes second with an average gift of \$1.20.



THE ARMY AND NAVY AND THE CHURCH.

The officers of the Army certainly are now showing their appreciation of what the clergy did during the war and a realization of what they can help do now.

The extract given below shows the policy of those in authority. We may state here that all on Oahu, both military and naval, have given every encouragement to our Civilian Chaplain, the Rev. J. Knox Bodell, as they also have to Mrs. Pascoe in her work among the army men who are sick. Both of them have repeatedly spoken of this.

Commanding officers of all camps, posts and stations of the army of the United States have been enjoined to

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cultivate helpful community relationships. In this connection it is especially desirable that soldiers be kept in close touch with the Church and that they be encouraged to support communions of their respective faiths. In most commands there are officers and men who have special talent for public speaking, who, if invited, would gladly assist in meetings of men's clubs, young people's societies, Sunday Schools, and other church gatherings. Some are qualified to speak from pulpits where church policy permits.

The part the clergy played in sustaining the morale of the army of the nation during the World War is beyond computation. It is earnestly desired that the interest and enthusiasm shown throughout the emergency may now be manifested toward the permanent army. To this end it is suggested that you become acquainted with the troops serving near or visiting your parish, and that you take into consideration the military talent that may be available for various functions associated with the Church, particularly in connection with patriotic occasions.

P. C. HARRIS,
The Adjutant General.

In a circular sent out by the Education and Recreation Branch War Plans Division, General Staff, U. S. Army, are the following excellent words:

Religion as an essential to life is recognized and provision is made for the religious needs of the Army personnel. It is believed that each citizen of our Nation is free to establish his relationship to God according to the dictates of his conscience and each officer and soldier is given an opportunity to follow the faith of his choice. Respect and encouragement for religion are held as important obligations of an officer's position of leadership.



THE CENTENNIAL OF MISSIONS IN HAWAII.

At the last meeting of the Hawaiian Historical Society, Bishop Restarick was asked to follow the papers of Judge Dole and W. R. Castle with a very short statement of appreciation of the Missionaries. The following is what he said:

THE PILGRIMS OF 1820.

The Pilgrims of 1820 from Boston to Hawaii had a much more adventurous and dangerous voyage than the pilgrims of 1620. The Mayflower was a vessel of 180 tons and had some 3000 miles to sail, which distance it made in 63 days.

The pilgrims to Hawaii left Boston on October 23, 1819, on the brig Thaddeus, 241 tons burden, sailing over 13,000 miles and reached Hawaii in 164 days.

No one can read the life and letters

of Lucy G. Thurston without being carried away with the romance, the devotion and the piety of these New Englanders who sailed thousands of miles to islands about which such terrible stories had been told.

I am not a descendant of the Puritans—I am a Churchman as the term is used in history—but no one who is not mentally as narrow as a piece of tape or spiritually as blind as a bat, could have anything but admiration for those men and women who first sailed for Hawaii and others who followed them.

They were Puritans with a stern logical religion, unyielding, unbending, but they were educated men and when they wrote on scientific subjects they were far-seeing and broad-thinking.

Phillips Brooks was on both sides a descendant of the oldest Puritan New England stock. He said once: "The Puritans—God bless them. How glad I am they lived, and how glad I am they don't live now."

When men accuse them of being narrow in religion they may accuse everyone else in the time in which they lived. Whether Puritan or Churchman or Roman Catholic—few could see any hope of salvation outside of their own pale.

One thing is sure, their descendants have gotten bravely over narrowness and a broader-minded set of men or a kinder than the descendants of the old Hawaiian Missionaries does not exist on the earth.

When I was in Washington in 1903 I addressed a Council of the Episcopal Church to which delegates were present from all over the United States. On my way to the place of meeting a man gravely asked me if it was true that all the descendants of the Hawaiian missionaries had gone, as Mr. Mantalini used to say, to the "demnition bowwows."

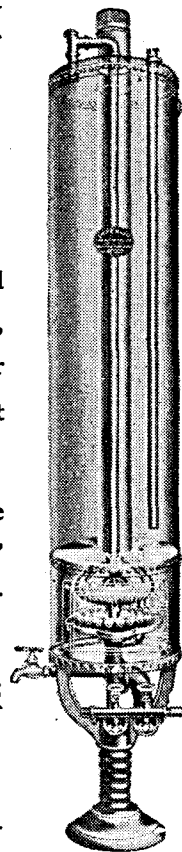
After the kindness and generosity which had been shown to me in Hawaii and after I had known intimately the descendants of these missionaries as my friends, and as men at the fore in all that has made Hawaii what it is, I was mad all through at the question, and when I was called upon to speak to that throng of people I burst out into indignation which made me for the only time in my life eloquent. As the words came hot from my heart I raised that assembly of Churchmen to a state where they applauded vociferously what I said. After the meeting, two men met me at the door—one was David B. Lyman and the other was W. N. Armstrong. They introduced themselves and said, "As sons of the early missionaries to Hawaii, we thank you for what you said—our fathers needed no defense, but what you have said thrilled us and it has done much good in re-

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moving false ideas." That was not all; Bishops like the great-hearted McVicar friend of Phillips Brooks, and Du Moulin, the orator, publicly thanked me at later meetings for what I had said.

I do not need to go into particulars—I am not writing history. But my happiness and success here has been largely due to the sympathy, the interest and the help of broad-minded, large-hearted sons and daughters of those who came around the Horn to preach Christ in Hawaii.

They were a remarkable set of men and women. Think of their teaching Hawaiians to print and bind books, so that between 1822 and 1830 twenty-two books were printed in Hawaii, and that a newspaper was published as early as 1834.

If you go into the room of the Historical Society and look over the exhibit in the glass cases you will be amazed to see the books printed, bound, illustrated by engravings, the work being done by Hawaiians.

It was a great thing for civilization that the missionaries came. Within 20 years they had established industrial schools and high schools and enlightenment radiated from Hawaii at an early date to different islands of the Pacific and lands in far distant Asia, and this has continued and will continue.

It was a great thing for America that the Missionaries came or otherwise these islands, so important strategically to the defense of the United States, would long

ago have been in the hands of the English or French. It was only the American interests through the missionaries and traders which kept them from being held permanently by one or the other in the forties of the last century.

A Churchman, if he is a true one, is not narrow or bigoted. In Westminster Abbey there is a monument to John Wesley, and in many a Church there are marks of appreciation of the enterprise and earnestness of the Puritans. If you go to old Boston you will find in the great Parish Church a touching memorial to the Puritans who crossed the sea.

We are living in great days. We see more clearly the big things and we are not moved so much by the petty and the passing theories of dogmatists. All I want to do is to bear testimony as a Churchman to the noble characters, the indefatigable industry, the painstaking study of these men and women missionaries to Hawaii and of their entire devotion to the work which they undertook. Their sons and daughters went to Eastern colleges, they returned and were young men when industrial opportunities opened up in the Islands. I rejoice that so many of them did well. I am glad that they continue to fight for law, order, decency and betterment, which their fathers and mothers began and carried on uncomplainingly amidst what we should call poverty and privation. They largely made these Islands what they are and they sent forth their children from godly homes to become strong men and women leaders in missionary efforts, in scientific pursuits and in industrial enterprises in Hawaii and in many other lands.

To them be praise and to God be thanks that they came here, and that they worked here, and that so many of their descendants live here today.

ANOTHER PAPER.

The chairman of the Centennial Committee, W. R. Castle, called on Bishop Restarick recently and asked him if he would write a brief article for the book of the Centennial which is to be published, the subject to be "A Valuation of the Work of the Missionaries." Mr. Castle referred to an address which he heard the Bishop deliver once in San

Francisco, which he was kind enough to say was so fair in what was said of the missionaries that he and the Committee wished Bishop Restarick to have an article in the Centennial book. The Bishop in complying to the request said that he felt it a great honor to be asked and would write what was in his heart.

THE PAGEANT.

Connected with the Centennial celebration will be a pageant. In the procession preceding the tableaux the Committee hopes that every Christian organization and institution in the Islands will be represented by two delegates, one of whom is to carry a banner with the date of the founding of the mission or institution. Those on other Islands who are unable to send delegates are requested to appoint two representatives living in Honolulu to act for them. Bishop Restarick hopes that all our people will take an interest and that we be fully represented on this memorable historical occasion.



CATHEDRAL REGISTER.

MARRIAGES.

- February 12—John Pahk,
May Kimm,
by Bishop Restarick.
" 11—Paul Sheely Roper,
Harriet Catalina Balding,
By Canon Ault.
" 17—Harold Edward Morgan,
Doris Vivian Noble,
By Canon Ault.
" 18—Stanley Wright,
Mary Poppy Wickman,
By Canon Ault.
" 24—Franklin Otto Zerbe,
Leinaala Violet Arnold,
by the Rev. L. Kroll.

BURIALS.

- February 13—Edward Worthington, at Laie,
By Canon Ault.
" 21—Lillian Thompson,
by the Rev. L. Kroll.
" 26—Amalea W. Andersen,
By Canon Ault.
" 28—Kalani Peters,
by the Rev. L. Kroll.

General Offerings	\$1,234.14
Communion Alms	48.45
Special Offerings	5.20
Total	\$1,287.79
Number of Communion made during the month of February.....	510

THE CAMPAIGN AT ST. ANDREW'S.

Despite the epidemic of influenza and the absence of many who would be helpful, from the city, the work of the Campaign has progressed steadily. After the messengers had been instructed, Canon Ault gave them the names of the people upon whom the messengers, going two by two, were to call. The parish has been thoroughly worked in regard to the disposition of the literature.

A further distribution will be made of a pledge to attend some service of the Church once each Lord's Day, if possible. This pledge was adopted and set forth for use in the Islands by the local Executive Committee.

Accompanying this pledge card will be a plain statement in regard to the quota assigned to the Cathedral Parish. This statement is given below, and with necessary changes will apply to various parishes and missions in the Islands.

In addition to the work of the messengers a number of meetings have been held, a very successful one being that called by Mrs. John E. Baird, president of the Women's Interest Committee. The addresses on this occasion were most interesting and practicable and presented various phases of woman's work in social service.

In addition to the addresses made Mrs. Baird had secured the services of several prominent singers who sang appropriate solos between the addresses.

A great many people have been reached by the messengers who have been negligent about the Church and a great many questions are being asked and answered.

It has all taken time and it is believed the results will be felt in the Churches.

Considering everything, the attendance of the Noon-Day service at the Cathedral has been good and the clergy and laity have delivered helpful addresses.

The Women's Devotional Committee has certainly done its duty well. The Meditations on Prayer on Thursday after the ten o'clock Eucharist have been well attended and have done good.

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Sister Olivia and Mrs. H. M. von Holt have been most helpful.

The Children's Services at 4 o'clock have been well attended. Canon Ault delivered the addresses at the first two, the Bishop at the third, and the Rev. J. Lamb Doty on the fourth Friday, on the relation of the Lenten offering to the Nation-Wide Campaign.

The Mass Meeting, on Sunday nights, which it was thought might not bring out the people, has in nearly every instance well filled the Church, except when the schools were suffering from influenza and the older ones could not attend, and sit in their places at the side.

The first mass meeting was a great success and the addresses of Lawrence M. Judd and Judge Franklin and Rev. D. R. Ottmarin were all excellent.



ST. ANDREW'S HAWAIIAN CONGREGATION COTTAGE MEETINGS.

One of the main objects to be attained by the Nation-Wide Campaign is the bringing about of a closer bond between the members of a parish. This accomplished, a far more effective work can be done in every field of Church activity.

Many good means for this are suggested in the Campaign literature, but local conditions must guide the clergy as to the working out of the plans. For a number of years cottage meetings have been held with satisfactory results. The meeting together of people in each other's houses brought about a closer bond among the members of the congregation and the clergyman also came into closer touch with his parishioners. The environment of the home being more conducive towards conversational instruction, the people were more apt to enter into the discussions. After careful consideration of the objects of the Nation-Wide Campaign the conclusion was reached that no better way could be found to accomplish desired results than enlarging this field of cottage meetings. At present five districts of Honolulu, covering the distance between Kalihi to Diamond Head, have weekly meetings. The objects sought for and the ends attained are to get the people in the various districts better acquainted with each other and to hunt up those who had lapsed. In this way each family at whose home the meeting is to be held makes an effort to bring together as many as possible. Members from the other districts are also invited to come and show their interest. Definite religious instruction based on the catechism is given. Conversation after the instructions is entered upon and this brings out questions unconsciously and gives an opportunity for interesting talks. Al-

ready the attendance at the Church services has increased, more interest is being shown in strengthening and building up the work, a "get together" spirit is manifesting itself, and on the whole a foundation is being laid for enlarging the influence of the Church among the Hawaiians in Honolulu.

Realizing that the work of the Campaign is to go on and that the many spheres of Church activity are ends to be attained we feel that no better means can be used than these cottage meetings to lay the foundation for a far-reaching work. As the home needs the Church and the Church needs the home, we feel sure that the time given and the energy spent in carrying on these cottage meetings will do much towards fulfilling the object of the Campaign.



ST. ANDREW'S HAWAIIAN CONGREGATION; NATION-WIDE CAMPAIGN SERVICE.

The service held in the Cathedral on Friday evening, March 12, was the response of the members of the congregation to come together as an evidence that they were in hearty sympathy with the motives of this great endeavor of the Church. On no previous occasion known to the writer has there been such a large gathering of Hawaiian Church people. The meeting should mark the dawn of a large life for the work of the Hawaiian congregation. During the past four weeks the keynote of the instructions at the cottage meetings has been "The baptismal vow and the living up to our promise to God."

Five nights every week the members gathered at different homes throughout the city. The response to the appeal was enthusiastic, the individuals took it upon themselves to do their bit and the success of the service is the result of the efforts of the members of the congregation. It was proof positive of what the Hawaiians can do when once awakened to their respon-

sibilities, and the services in the Cathedral will from now on see a large number gathered to render their service and worship to God and seeking grace and strength for the carrying on of the work of the spread of Christ's Kingdom.

A large choir of Priory girls led the singing and gave an inspiring tone to the service. Their whole energy was put into the singing of the hymns, and after all of the addresses had been delivered, their great favorite, "Onward Christian Soldiers" was rendered in the spirit that "we're all here to follow the cross, the symbol of our Saviour!" This thought the congregation carried along with them and surely it was an awakening that the gates of hell can never prevail against.

The first speaker, the Rev. J. Lamb Doty, speaking as the chairman of the

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Campaign, pointed out in a clear and forceful way the general object of the campaign, which is, First, our duty to God; Second, our duty to our neighbor, and third, our duty to ourselves. He showed that by doing our duty to God and our neighbor we were thereby working out our own salvation and making ourselves worthy members of Christ's Kingdom.

William Beers, the County Attorney from Hilo, applied the text of the "Sower and the Seed" to conditions among the Hawaiians. The causes of their lapses he pictured clearly and plainly. He sounded a note of warning to the young people and illustrated the sustaining and elevating power of God, in the lives of those who fitted themselves for the reception of God's life and had held on to the verities of the Church.

Mr. Solomon Meheula, who has been closely associated with the Cathedral from his early days, gave an interesting historical sketch of the coming of the Church to the Islands. The desire of the early kings and alii was to establish our branch of the Church in the Islands. The ground on which the Cathedral stands was donated by Kamehameha IV. Funds for the erection of the Cathedral were solicited by Queen Emma in England and in the Islands. Kamehameha laid the corner stone in 1867, and all this the present generation should rally around and make a center to carry on God's work and fulfill the wishes of their forefathers.

The Rev. Leopold Kroll carried out the thought suggested by the previous speaker and in his capacity as Priest in Charge of the Hawaiian Congregation, called upon the people to realize the power of their God-given talents, which, under the influence of the

Church has placed our young men and women upon a plane of life equal to that of any people represented in these Islands. He also pointed into the future that if they eliminated God from their lives and drifted into the godlessness, materialism and pleasure-loving spirit of the world, they would be engulfed in the evils, the race would be looked down upon and eventually disappear.

The Church, with its sacraments, is here to save and build up and will give the means towards realizing the vision of the great Kamehameha I.

The Bishop, who had been in the congregation, entered the chancel towards the end of the meeting and spoke encouragingly of the progress of the work of the Hawaiian Congregation and assured the people of his interest and his hearty cooperation in every effort of theirs. The service was closed with prayers and the Bishop's blessing.



THE CAMPAIGN AT ST. PETER'S CHURCH.

The Campaign has already benefited St. Peter's Chinese Church. The Rev. Ernest Kau writes that "the part which the congregation of St. Peter's is playing in this Campaign is most interesting. I have watched the progress of the work carefully. One result is that it has become necessary to have an extra Sunday School because there are more than a dozen young people returning to the school with a desire to study the Holy Scriptures; besides this, in my own class the number of those attending has increased greatly.

Many of the wandering sheep have returned to the Church to worship, owing to the efforts of the King's Messengers.



INTERESTING INCIDENT.

The Church on the Island of Hawaii reports strenuous work on the part of two messengers. Two women drove fifty miles to a place and returned in order to deliver a package of Campaign literature and will return on Palm Sunday for the pledge cards.

THE PROGRESS OF THE CAMPAIGN AT HILO.

The Nation-Wide Campaign at the Church of the Holy Apostles, Hilo, Hawaii, has been organized. Following are the officers of the Parish Committee: Hon. W. H. Beers, chairman; H. B. Marriner, vice-chairman; Mr. John Miller, Publicity; Mr. Edouard L. Doty, Men's and Boys' Interest Service; Mrs. Peter Arioli, Women's Interest Service; Mr. Harry Hapai, captain of the King's Messengers; Mrs. Huckenstein, lieutenant of the King's Messengers, and 18 men and women as King's Messengers.

The literature has been distributed from one end of the Parish to the other. They have prepared themselves fully for a large Mass Meeting to be held on Sunday, March 21st, and during the following week, which is Passion Week, there will be meetings held every day to discuss some feature of the Campaign. The Every Member Canvass will be made on Sunday.

Wailuku.

The Rev. J. Lamb Doty preached at the Church of the Good Shepherd on Sunday, February 15, and on the following Monday organized the Campaign. Messengers and other workers willingly offered their services. As a proof that the messengers are at work the Rev. J. Charles Villiers sent to Mr. Doty for additional packages of literature.

Lahaina.

When the Rev. J. Lamb Doty was at Lahaina on Tuesday, Feb. 17th, a mass meeting was held at 7:30 p. m. at which the Church was crowded. The Campaign at Lahaina will be conducted by the Rev. F. N. Cockcroft, according to the conditions existing.

Kula.

On Sunday afternoon, February 15, the Rev. J. Lamb Doty, accompanied by the Rev. J. Charles Villiers, visited St. John's, Kula, and had a meeting with the Christian Chinese. Mr. Doty made an address through an interpreter, presenting the object of the Cam-

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paigned and the methods of carrying it on. The attendance was good.

St. Elizabeth's, Honolulu.

The Campaign was organized and messengers appointed and the preliminary work has been done. Those in charge have hopes that St. Elizabeth's will, as always before, do its full share. The Rev. A. E. Butcher, having been away on Hawaii, has returned and will take charge of the closing of the Campaign.

The Korean Congregation of St. Luke's, as far as is possible, has entered into the work and spirit of the Campaign movement.

Trinity Japanese Mission.

There are eleven King's Messengers who have taken six names each and have delivered to these people the literature of the Campaign, and have talked about it and explained it. The Rev. Mr. Fukao feels very much encouraged over the outlook of the Campaign and plans a vigorous ending.

St. Mary's, Moiliili.

St. Mary's has the difficulty of a people who do not speak English, but everything is being done that is possible and six Japanese young men are acting as messengers.

St. Augustine's, Kohala.

While the Rev. A. E. Butcher was in Kohala he made a personal visit to nearly all of the Church people distributing literature and explaining the Campaign to them. While the number of communicants is few, he expects that the results will be gratifying.



EPIPHANY MISSION, KAIMUKI.

The work of the Nation-Wide Campaign has been thoroughly organized at Epiphany Church with Mr. Daniel Logan of Kaimuki as captain, Mr. P. C. Morris of Waikiki as lieutenant and a corps of some thirty earnest men and women who have taken up the work with enthusiasm. The district of Kaimuki, which is a wide one, has been platted and portioned out and each committee was appointed to a certain locality.

Results are already evident in an increased attendance at Church and Sunday School.

On the third Sunday in Lent at 3

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o'clock in the afternoon some 85 persons, parents and god-parents with friends, quite filled the Church, and witnessed the baptism of a class of 11 infants and young children. It was expected that twenty would be baptized, but illness prevented a number from keeping their promise. This balance will be brought to the front later.

The Vicar preached at this service, urging the parents and sponsors to fulfill their obligations as Christians in instructing and training their children in the faith.

The Bishop has very kindly made the following appointments to the Vestry of the Church upon the nomination of the congregation:

Norman King, Warden.

Henry E. Taylor, Treasurer.

Wm. S. Fraser, Secretary.

Chas. S. Crane, Vestryman.

P. C. Morris, Vestryman.

Mr. Samuel Webb, who for years has filled the office of warden, has been appointed Warden Emeritus. Mr. Webb has been ill for some months and his faithful attendance and service has been missed by all the congregation. March the 10th he celebrated his 75th birthday. Members of the choir and guild called to congratulate the aged Churchman upon this occasion.



THE PRIORY AND INFLUENZA.

Certainly sanitary conditions and cleanliness have little to do with getting influenza. Conditions at the Priory in these respects could not be better, and yet there were 48 cases among the boarders, besides many who had it after the school closed in the homes of the relatives to whom they went. All the teachers except Miss Myer and Miss Luce had the disease. The teachers and the girls of the Senior class cared for the sick girls at first when it was impossible to get a nurse, and they deserve the highest praise and gratitude. We were fortunate when the teachers came down with it to get a graduate nurse who had been

five years with the allied forces, two of which were spent in the hospital of the Queen of the Belgians. The Queen would come in daily and assist in giving the soldiers their baths and in every way possible. When this nurse arrived in Honolulu she was handed a list of over thirty applicants for nurses. She asked what St. Andrew's Priory was and said when she was told: "They need me there more than anywhere else." Miss Blanche Sutcliffe—that is her name—is entitled to six medals, for which at present she has the ribbons.

We were also fortunate in securing the services of Mrs. M. L. Duvauchelle, the mother of one of the Priory girls, and she rendered invaluable assistance.

Although some of the girls were very ill, yet we are thankful that all got well and at this writing have recovered their strength.

It is curious to note that none of the Senior Class caught the influenza, and they with three teachers and some girls spent a week at the Kāhala Rest House, which did them all good. Sister Olivia and a few others stayed until the Tuesday evening of the following week.

It is interesting to note that both Miss Sutcliffe and Mrs. Duvauchelle went to Lihue when the call came for help.

The Cluett House had a number of its girls ill and they were isolated on the upper verandah.

Iolani escaped having a hard time. The boys who came down were sent to the Pa Ola Day Camp and all returned in good condition.

The influenza has affected our congregations, many people being desirous of avoiding public assemblies.

Kona.

The Rev. D. D. Wallace in a letter to the Bishop tells of the ravages of the influenza in the Kona district and how the English-speaking people have helped by making garments for use in the hospitals and in every way possible.

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THE REV. A. E. BUTCHER AT KOHALA.

I arrived in Kohala Friday afternoon, Feb. 20th, 1920, at 4 o'clock. Went to the Masons. Saturday I called on Mr. Walker and arranged for the Sunday services. Sunday, Feb. 22nd, I left Puakea Ranch at 6:45, picked up Mr. Walker at Kohala, and together we went on to Makapala for celebration of the Holy Communion at 8 o'clock. Returned to Kohala again for 2:30 service, when 50 children and adults were present. Evening service at St. Augustine's at 7:30, when I again preached. The "Inside Church" closed for the evening and the congregation attended St. Augustine's.

On Monday I went to Kohala in the morning to arrange about getting the car, Walker having gone away for a few days. On Monday afternoon I drove to the Korean Settlement; held service at 4 o'clock, preaching through an interpreter, one Henry Lee, an old Iolani boy. I never knew a man could make as much out of what little I said! Tuesday I started out at 9 a. m., went to Kohala Mill and Makapala, trying to interest people in the Nation-Wide Campaign movement. By arrangement with Mr. Doty, and owing to the conditions existing in this district, the canvass is being undertaken at the present time. So far, all have taken pledge cards, and all but two have pledged a definite amount. I interviewed three families and four individuals on Tuesday, traveling over 20 miles and not having a moment to myself from 9 to 5. Today, Wednesday, Feb. 25th, I have so far interviewed three families and two individuals.



KAUAI.

The Rev. Marcos E. Carver, with his accustomed desire to be helpful when the epidemic of influenza went to the Elele hospital and with a Filipino boy acted as night nurse, having charge of sixty-six patients. Mrs. Carver has had the "flu," but she is better.

Mr. Carver has had a great many burials at Waimea.

JAPANESE YOUNG PEOPLE IN HAWAII.

By Miss Mabel Schaeffer,
of Trinity Mission.

The question of the Japanese young people is not a new one to most of us, but how many have given it any real thought? We have the question of our own young people uppermost in our minds and forget others who need our careful consideration probably much more.

No nation has grown in numbers nor progressed so rapidly during the last few years as Japan; in Hawaii Japanese have increased amazingly. We find that in 1910 there were 79,000 and today they number 110,000 in a population of 250,000; to put it in round numbers, nearly one-half of our population is Japanese.

A few years ago investigators showed that the children were leaving the plantations and coming to the towns and cities to find easier lives than those of their parents. Recently, however, observations show there is a tendency for them to remain on the plantations.

This really seems a logical solution of the industrial situation, for the islands need the labor and the plantations should make the environment such as to induce them to stay there instead of providing an over-stocked market of chauffeurs, storekeepers, clerks, etc.

We find that practically 36% of the public school children are Japanese. They are earnest, eager students, willing and obedient.

The Japanese school is a feature which cannot be ignored, for in the islands there are 137 such schools, with some 14,000 pupils.

It is true that it is natural for every child to wish to speak the tongue of his parents and this knowledge without doubt gives him a keener insight because of the greater development of his abilities. But in the American education we must give him help and guidance in the obligations and duties of the citizen which should be the return for the privilege of enjoying liberty and democracy. We are educating him from his former language and customs, but this is our simple duty.

In reviewing the industrial school and juvenile court, the percentage of Japanese who appear on the rolls is very small

—about 14%. They have a good foundation upon which to build the character which makes them benefactors of their race and a help to all mankind.

The English-speaking schools, as far as they go, help in a social way, but after they leave school what? Will they drift back into their own mode of living, giving up the Anglo-Saxon ideals instilled (with so much effort, both on their part and that of their instructors), and we must see that their progress keeps apace with their number and that it is properly directed.

In Japan, co-education except in the primary grades, is practically an unheard-of occurrence, altho within the last few years women have been admitted to their universities. As a whole, however, the girls are educated in the esthetic requirements and the only future is the home for they do not undertake the more serious courses of study which put them on a par with the boys.

This brings up the problem of the young women in Hawaii. Many, of course, find vocations as teachers, stenographers, etc., but, as a rule, the Japanese man does not look favorably upon the independent spirit of the Hawaiian-born girl as a wife. The social life of America and Japan is entirely different. The young men and women in Japan do not associate as we in America and it is very difficult for them to appreciate our point of view. But from the very fact that this independence is a new idea the proprieties must be carefully guarded and the conventions observed.

It devolves upon us to provide some kind of a social life to take the place of that which perhaps they cannot have in their homes. This does not mean only in Honolulu, but in all the islands, for a majority are on the other islands.

Young people need social activities and we must realize that they are young and our kindly interest and sympathy will help to supply this need in the proper way.

The religious life is not the least to be considered. We sometimes forget when thinking of other peoples that we have enjoyed the benefits of Christianity for generations and altho many do not openly profess, they are products of Christianity none the less. Our very laws are

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With Buddhism, the situation is very different. The very fabric of the ideals of home, woman and all that means much to us would be torn down under such influence.

Do we not realize that Buddhism is in our midst? Are we to sleep while it is brought and planted firmly among our American citizens? Have we considered the number of Sunday schools, churches and other religious influences in our island for the Japanese. Many of the younger Hawaiian-born Japanese are capable of receiving religious instruction in English, and moreover, need it very much.

The older Japanese young men and women are most qualified to undertake this work, for they are able to speak Japanese and English and would prove strong leaders to bring the old, as well as the young, to a realization of the truth.

Let us put our energies to this work for the coming year. The call has come and we cannot refuse to heed it.



REPORT OF CHAPLAIN BODEL.

My report for the month of February must needs be much shorter than my former reports, as I have been able to give but a part of my time to the work of visiting the various posts and hospitals. However, I have visited the men in the service as often as my time would permit and I have been assured that my visits are very much appreciated.

During my talks with the men on the different posts, and at Luke's Field, where the Air Service men are stationed, I have been pleased to learn that the Episcopal Church is becoming

better known to many who had a prejudice against it.

I have had several requests for a copy of "A Soldier's and Sailor's Prayer Book" (the book I always use while holding a service for the men), and I have been glad to be able to grant the requests. I always exact a promise from each man that he will use the book. I feel sure that the little prayer books will prove a real help to many of the men in the service and do effective missionary work for the Church.

The number of communicants living at Schofield Barracks is steadily increasing. The guild that was organized a couple of months ago is proving a strong factor in keeping up an interest in the Church services. During Lent the Guild is meeting each week and has undertaken the work of supplying the wants of a little girl living at St. Mary's.

The last Sunday in February I held a service at the "Chicago," which was very well attended. The singing was most hearty and the men gave careful attention to the sermon. Several of the men said it was the first service they had had for a long time and they surely appreciated my coming. Several of the former Priory girls living at "The Cluett House" accompanied me to the "Chicago" and rendered valuable service in making the musical part of the program attractive. These same young ladies have very kindly gone with me on former Sundays to the Marine Amusement Hall at Pearl Harbor and to "Luke's Field," and have assisted not a little in helping to make the services hearty and attractive.

During the month of February I held services at Schofield Barracks, Pearl Harbor, "Luke's Field," on board the "Chicago," and every Sunday af-

ternoon at the Department Hospital. The attendance at the services has been well sustained and I feel the men are benefited.

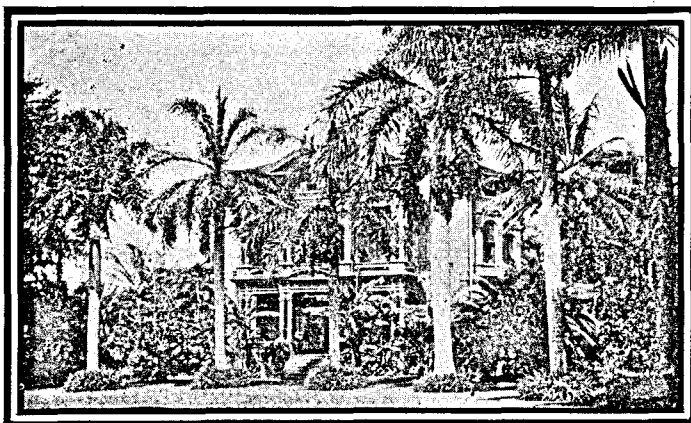
J. KNOX BODEL,
Civilian Chaplain, Episcopal Church.

SUBSCRIPTIONS FOR THE FOLLOWING ARE SOLICITED BY THE UNDERSIGNED:

	Per Annum
Ladies' Home Journal . .	\$1.75
Saturday Evening Post . .	2.00
Country Gentleman . . .	1.00
Hawaiian Church Chronicle	1.00
The Living Church . . .	3.50
The Churchman	3.00
Spirit of Missions	1.00
Commerce and Finance . .	5.00
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CATHEDRAL PARISH OF ST. ANDREW.

RECEIPTS AND DISBURSEMENTS FOR TWELVE MONTHS
ENDING DECEMBER 31, 1919.

December 31, 1918, Balance (Episcopate Endowment 75c) . . .	\$ 251.44	
General Receipts:		
Pledges	\$4,894.25	\$6,748.22
General Offerings	1,853.97	

Special Offerings:		
General Missions	316.10	
District Missions	314.75	
Convocation Expense	124.02	
General Clergy Pension Fund	126.00	
Episcopate Endowment	12.85	
War Commission	15.00	
Choir Expenses	72.43	
Chinese Mission	22.65	
St. Mary's Mission	37.61	
Parochial Relief	50.54	1,091.95

Special Contributions:		
Hawaiian Congregation % Organist salary	300.00	
R. Rudland Bode's Vacation Expense	500.00	800.00

Special Receipts:		
Organist Salary Endowment Fund	305.00	305.00
		<u>\$9,196.61</u>

DISBURSEMENTS.

Stipends:		\$4,090.00
Vicar (in full)	\$2,400.00	
Organist (in full)	1,200.00	
Collector (in full)	120.00	
Bishop's Clerk (in full)	175.00	
Special Organist (in full)	75.00	
Special Preacher (in full)	75.00	
Verger (in full)	45.00	

Expenses:		2,930.97
Organ Repairs	75.02	
Caretaking	855.50	
Vicar's House Rent	600.00	
Lighting & Lamps	108.20	
Electric Power for Organ	85.94	
Printing, Stationery, Supplies, etc.	232.90	
Water Rates	60.30	
Telephone	60.10	
Vicar's Auto Expense	300.00	
Expense, General	3.60	
Imp. & Repairs to Buildings and Grounds	343.08	
Fixtures	206.33	

Assessments:		955.00
District Missions	300.00	
General Missions	300.00	
Convocation Expense	175.00	
General Clergy Pension Fund	180.00	

Special Contributions		1,104.40
Episcopate Endowment	13.60	
War Commission	15.00	
Choir Expenses	65.00	
District Missions Special (% stipend Rev. L. Kroll	300.00	
R. Rudland Bode's Vacation Expense	500.00	
Chinese Mission	22.65	
St. Mary's Mission	37.61	
Parochial Relief	50.54	
Hawaiian Church Chronicle	100.00	

Cash:		116.24
General Fund	77.96	
General Missions	16.10	
District Missions	14.75	
Choir Expenses	7.43	
		<u>\$9,196.61</u>

L. J. PECK,
Treasurer.

ANNUAL REPORT OF THE TREASURER

of the
HONOLULU BRANCH OF THE WOMAN'S AUXILIARY FOR
THE YEAR ENDING DECEMBER 31, 1919.
RECEIPTS.

December 31, 1918, Cash on Hand	\$ 806.06
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General Receipts:		
Apportionment	\$ 297.50	
United Offering	424.53	
District Expense Fund	99.55	
District Altar Fund	61.33	\$ 882.91

Specials:		
Caroline Clark Schp. Iolani School	50.00	
Caroline Clark Schp. Priory School	160.00	
Iolani School, Special	8.00	
Kamaka Memorial Schp. Iolani School	125.00	
Miss VanDeerlin Expense Fund	20.00	
Holy Trinity Expense Fund	16.00	
St. Lioba's School, Wuhu, China	21.20	
Support of Orphan, Wuhu, China	120.00	
St. Stephen's Hosp., Ft. Yukon, Alaska	120.19	
Debt on St. Mark's, Kapahulu	128.90	
Tuition of Day-scholar, Priory Sch.	12.00	
Support of Orphan at St. Mary's	106.00	
Canton Scholarships	40.00	
Miss Dran, Poi and Milk Fund	5.00	
Schp. St. Mary's-on-the-Mt., Sewanee	50.00	
Upkeep of St. Mary's Mission, Honolulu	64.50	
Convocation Expense Fund	144.57	
Cluett House Debt	510.00	
Debt on Cleghorn Property	1,200.00	
Interest on Korean Debt	72.00	
General Hospital, Wuchang, China	6.50	
St. Cross School, Lahaina	115.00	
St. Agnes School, Raleigh, N. C.	100.50	
Rent of Japanese Home for Boys	110.50	
Trav. Exp, Chinese Catechist	96.50	
Int. on Debt on Cleghorn Property	93.50	
Alice Mackintosh Mem. Bed, St. James' Hosp., Anking, China	154.00	
Men's Club Room, St. Michael's Mission, Wuchang, China	77.50	
District Auto Fund	232.50	4,059.86
		<u>4,942.77</u>

DISBURSEMENTS.

Apportionment	\$ 309.00
United Offering	940.36
District Expense Fund	111.65
District Altar Fund	13.95
	<u>\$1,374.96</u>

Specials:		
Caroline Clark Schp. Iolani Sch.	50.00	
Caroline Clark Schp. Priory Sch.	160.00	
Iolani School Special	8.00	
Kamaka Mem. Schp. Iolani Sch.	125.00	
Miss VanDeerlin's Expense Fund	20.00	
Holy Trinity Expense Fund	19.00	
St. Lioba's School, Wuhu, China	21.20	
Support of Orphan, Wuhu, China	120.00	
St. Stephen's Hosp., Ft. Yukon, Alaska	120.19	
Debt on St. Mark's, Kapahulu	128.90	
Tuition of Day-scholar, Priory Sch.	12.00	
Support of Orphan, St. Mary's Honolulu	106.00	
Canton Scholarships	40.00	
Miss Dran's Poi & Milk Fund	5.00	
Schp. St. Mary's-on-the-Mt., Sewanee	50.00	
Upkeep of St. Mary's Mission, Honolulu	164.50	
Convocation Expense Fund	98.92	
Cluett House Debt	500.00	
Debt on Cleghorn Property	1,200.00	
Interest on Korean Debt	90.79	
General Hospital, Wuchang, China	6.50	

Rev. Seno's Organ, Paauilo.....	2.00		
Stipend of Japanese Catechist..	3.00		
St. Cross School, Lahaina.....	115.00		
St. Agnes Hospital, Raleigh.....	100.50		
Rent of Japanese Home for Boys..	110.50		
Trav. Ex. of Chinese Catechist....	96.50		
Int. on Debt on Cleghorn Property	93.50		
Alice Mackintosh Mem. Bed, St.			
James Hospital, Anking, China	154.00		
Men's Club Room, St. Michael's			
Mission, Wuchang, China.....	77.50		
District Auto Fund	232.50		
Communion Set, St. Mark's Mis-			
sion	22.55	4,053.55	\$5,428.51

Balance:			
United Offering	69.25		
District Expense Fund	57.26		
Convocation Expense Fund.....	68.65		
District Altar Fund	79.80		
Cluett House Fund	12.36		
St. Mary's Memorial Window....	33.00		320.32
			<u>\$5,748.83</u>

Japanese Hostel Fund (F. A. S. & T.			
Co. of Hawaii).....	\$3535.47		
From Bd. of M., N. Y., for Japanese			
Hostel Fund (Bank of Hawaii)...	627.72		\$4,163.19

ELOISE MARX,
Treasurer.

REPORT OF TREASURER ST. ANDREW'S CATHEDRAL SUNDAY SCHOOL, 1919.

INCOME.

Balance on hand January 1, 1919....	\$ 87.10
By weekly offerings.....	227.77
By Lenten offering	203.42
By Donation from Women's Guild...	50.00
	<u>\$568.29</u>

EXPENDITURES.

To Belgian Relief.....	\$ 25.00
To Board of Missions, Lenten Offer-	
ing	203.42
To Sunday School supplies.....	229.06
To Christmas Tree expenses.....	47.90
Balance in bank December 31, 1919..	62.91
	<u>\$568.29</u>

Respectfully submitted,
JAN MOWAT,
Treasurer.

ANNUAL REPORT OF THE TREASURER OF ST. ANDREW'S GUILD FOR 1919.

RECEIPTS.

Balance	\$ 293.72
From Dues	\$ 188.55
From entertainments, spe-	
cial collections (includ-	
ing interest)	1,584.59
	<u>1,773.14</u>
Sum Total	<u>\$2,066.86</u>

EXPENDITURES.

Running expenses	\$ 126.30
Parochial Expenses:	
S. S. Christmas Tree...\$	50.00
Flowers	49.75
Furnishings	33.85
Victory Loan Investment	100.00
Diocesan Expenses:	233.60
Convocation expenses..	100.00
20% earnings to wo-	
man's Auxiliary	264.47
	<u>364.47</u>
Extra-Diocesan Expenses:	
Social Services—	
Entertaining Soldiers.	35.00
Pub. School Milk Sta.	60.00
Dues to Child Welfare	5.00
King's Daugh. Home	120.00
	<u>220.00</u>
Total Expenditures	944.37
Balance	<u>\$1,122.49</u>
Sum Total	<u>\$2,066.86</u>

ELIZABETH LOCKE PECK
Treasurer.

THE LATE BISHOP GREER AND THE CLERICAL VEST.

The Bishop of Massachusetts recently preached in the Cathedral of St. John the Divine, New York, at a memorial service for the late Bishop of New York, a sermon which was full of personal reminiscences.

We quote what follows, as it shows Bishop Greer as he was—a plain American citizen. No man, however, was more trusted by the rich and powerful of New York City.

"Throughout life no honor of office tempted him to assume undue authority or artificial manner. Simple, natural and conventional, he humbly went his way. As he and Mrs. Greer were about to sail for the Lambert Conference, she said, "David, do you want those English people to

think you are a freak?" "Certainly not," was his answer. "Then you must get a clerical vest and wear it." So David, wearing his "straight jacket," as he called it, and his wife joined our party in London, and Bishop Doane's fear about the unconventionally clothed Bishop of New York was mollified. A few days later, when some two hundred of us Bishops were upon the lawn at Fulham Palace, all in long black clerical coats and top hats, a majority in gaiters, aprons and Anglican headgear. Amidst us in unconscious simplicity, satisfied that in his clerical vest he had met all the requirements, walked Greer with his Panama straw hat and cutaway coat. It was as refreshing as it was later to see the Presiding Bishop Tuttle lift his sombrero as he was presented to His Majesty the King at a formal reception upon the lawn at Windsor Castle."

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Woman's Auxiliary—

Kure, Japan, Feb. 2, 1920.

My Dear Friends:

It seems a long time since I saw you in America—and I often wish I had time to write to each one individually, but as that is just impossible, please will you forgive a joint letter and, after reading, send it on as soon as possible to the next address on the list.

First, I want to thank you for your kindness to me. I loved my time in America. Crossing to Honolulu, I made some charming friends who insisted on my staying the night with them in a hotel. Next morning I was able to be at the Holy Communion in the Cathedral, to see the Girls' School (St. Andrew's Priory), and to get a good deal of Christian literature (from the Japanese priest at Trinity Mission) for missionary work on board—this through the kindness of Mrs. Restarick, the Bishop's wife.

The next ten days were very happy ones. Almost daily I had Japanese meetings on the deck in the 2nd class. Young Japanese sailors and passengers attended and I have since had a letter from one of the sailors showing that a parcel of Christian literature I sent later was greatly welcomed by the men.

At the end of November I reached Kure; ten days later Miss Hamilton joined me here. She is studying the language, and as she finds it very difficult I do want you to pray especially for her—for of course all our work here is in Japanese.

Kure is a naval station, 130,000 population, with great naval manufactory works, and the harbor is so large that it would hold Japan's fleet, I believe. Meanwhile no photographs of the place may be taken, no drawings or pictures made, and in the picture postcards the mountains which surround the town on three sides are blotted out, although the hollow in which the town is built does not nearly suffice for the present Kure, and so the houses go up the mountains on all three sides—so if I send you a picture postcard of the main street it would be a faked picture with all the glorious scenery obliterated.

Kure and one other place are the chief naval bases of Japan and the town is always thronged with sailors. There are two principal streets running from the sea (only one can't get at the sea) right up through the town. One is the street car street and the next, which runs parallel to it, is the theatre street. Here the "Movie Palaces" stand out among the shops and

eating places. At night every sort of article is sold in booths or on barrows—the street is thronged, and well lit with electric lights. There is very little traffic, just hundreds of people passing up and down—and here we have our Church!

Church! The whole building is only a hired house for which we have to pay \$20 a month. At the back one room is kept for Church. Our morning congregation is only about 20. But in the evening the front asphalted room is used, and now-a-days it is packed. Seating capacity for nearly 60. One of the Christians and I stand in the streets and invite them in, and as one after another comes in, one just thanks, God and goes ahead. Meetings begin at 8 (or perhaps the preliminary prayer meeting is at 7:30) and they go on

till nearly 11—the last ¾ hour is for enquirers. We have just started these after meetings, and last night eight stayed. I can't tell you how happy I am! There are two paid men workers, Catechists here, but the Christians work. One man, a judge, comes often twice a week to preach. His aim is to start a young men's meeting and he is out to get recruits for it. Triumphantly he exclaimed yesterday, "I have 24—I must pray and pray till I get 50, then I'll start the meeting!"

Another Christian, who works from dawn to 7:30 p. m. in the government factory, stands in the street inviting people in. He does all the odd jobs—anything to be done T. does it, though his only free time is after 8 at night and Sundays. He leaves his home at 6 in the morning.

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Another old woman just comes and prays the people in—and as six or seven sat round the little fire-box after 10:30 last night, the catechist remarked, "Yes, it isn't our words that bring people to God—it's only when we realize how weak we are and pray and pray, that he works." So we just knelt there and forgot it was bed-time and prayed and thanked God, and one forgot to be tired, though there had been meetings all day, 8:30 a. m.—9:30 a. m. young men's Bible Class—10:00 Church Service—1:15-3:30, visiting and giving an address to over 50 men in the Gov't. Naval Hospital, which we have a special permit to teach in twice a month. At 4:30, English Service with the foreigners (two American Presbyterian missionaries doing language study, and one American lady missionary). Then our evening Prayer Meeting and Preaching 7:30 to 11 p. m. Week-days are given up mostly to visiting women.

I will tell you more next time. Please thank God and pray for us. He is waiting to do great things, only we must pray.

Yours sincerely,

A. HENTY.



Schofield Barracks, H. T.,
February 5, 1920.

The Rt. Rev.

Henry B. Restarick, D.D.,

Bishop's House,

Emma Square, Honolulu.

My Dear Bishop:—

My report for the month of January will not be as long as the report I usually make of my month's work, as part of my time has been spent at Schofield Barracks. Major Gen. Chas. G. Morton has become interested in seeing that I receive a Chaplain's com-

mission in the Regular Army and has arranged with Gen. Hodges for me to teach in the Educational School at Schofield Barracks until favorable action is taken in Washington regarding my commission.

I began my work in the Educational School on Wednesday, January 21st, and have been given English instruction as my work. I have about one hundred men in my different classes, and many of the men I met while serving as Chaplain in the 2nd and 1st Hawaiian Regiments. It has made me feel very happy to have some of the men say, "Hello, Chaplain, glad to see you out here again." I am glad of the opportunity to work with the men again, as it helps one to keep in close touch with the men in the service. Already I have had several confidential talks with some of the men and advised them in certain matters. I feel sure my working with the men will be good for us both.

In the afternoon of January 5th, Geo. D. Lucas, of the cruiser Chicago met his death in the water at Waikiki. The next morning I went out to Pearl Harbor and called on the commanding officer of the Chicago and offered my services in case a funeral service was wanted before the remains were shipped to the States. A service was arranged for, but had to be cancelled, as the body was forwarded by a boat leaving early the morning set for the service. However, I was able to get a floral piece for the American Legion to go with the remains. I also wrote a letter of sympathy to the young man's mother.

Sunday afternoon, January 18th, William D. McIntire died at the Department Hospital. I had been talk-

ing with Mr. McIntire about an hour before he passed into the Great Beyond and I was greatly surprised when Major Clark telephoned me Mr. McIntire had died about five o'clock. The funeral was held at Silva's undertaking parlors on Tuesday and the body interred in the Post Cemetery, Schofield Barracks, on Wednesday. Sister Amy and several of the girls from the Priory furnished the music at the funeral service. It was very comforting to Mr. McIntire to know that his little motherless girl, Ellen, would be brought up and educated by the Bishop and the Sisters. This thought was a great comfort to him in his last hours.

One week ago this evening there passed into Life Eternal the spirit of a fine young Christian. John R. Bennett, son of Lieut. Col. and Mrs. C. R. Bennett, was born on Governor's Island, N. Y., and was not quite seventeen years old at the time of his death. Jack Bennett, as his Army friends called him, left San Francisco in the best of health, with his parents, aboard the Madawaska, bound for Honolulu. About three days before reaching Honolulu the young man complained of not feeling very well, and was ordered to bed in the ship's hospital. On reaching Honolulu he was taken to the Department Hospital and given the best care and treatment possible. For a time he seemed to hold his own, but suddenly his condition changed and he grew weaker and weaker until Thursday evening, when his spirit winged its way to the Life Beyond.

Saturday afternoon, Col. and Mrs. Bennett, with a few close friends, brought the body of their son to Schofield Barracks to be interred in the Post Cemetery. About forty Boy

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Scouts, in charge of Scout Executive W. H. Hutton and Scoutmaster Haeh-men, came from Honolulu to show their respect for their Scout comrade. Jack Bennett had been a member of Troop I, the Presidio, San Francisco. There was hardly a dry eye among those standing around the grave as an Army bugler blew "Taps." May God grant to Col. and Mrs. Bennett grace to bear their cross!

During the month of January I held the usual services, but one, and visited the hospitals and the ships at Pearl Harbor. The Red Cross Recreation Room at the Department Hospital, where we hold our Sunday afternoon service, has been closed because of the "Flu." It is hoped to reopen the room very soon.

Interest in the services keeps up very well and the men are always very cordial and seem to be glad to have the service.

Faithfully yours,

J. KNOX BODEL,
Civilian Chaplain, Episcopal Church
in Hawaii.



MRS. PASCOE'S REPORT.

Mrs. Pascoe's report for the year ending December 31, 1919: Every Sunday afternoon, and occasionally all day, has been spent at the hospital. Every Wednesday afternoon I have taken out some entertainers, except when the ward was being remodeled by the Red Cross; this has made a great difference in the morale of the men. Our congregations on Sunday vary from ten to twenty-five; on Wednesday we sometimes have as many as fifty.

On an average I have taken forty boys out to drive in a month; this means arranging for tea at some home or at the beach. These outings are very popular and are heartily appreciated.

One of the officers told me that it was a great help to them, as it did much to keep the prison ward clear. The poor men get so tired of their surroundings while they are convalescing.

I have made ten visits to transports, taking flowers and reading matter to the sick bay; and having a last visit with our own boys who had been transferred to the General Hospital in San Francisco.

Every patient, as he leaves, has been provided with a sweater and socks, lately, by the kindness of the Red Cross. I think I gave out more than a hundred that had been made by my

friends and given me for that purpose before the R. C. was permitted to help out.

Lately I have been allowed to visit the patients in the ward, the C. O. telling me that there and the prison they needed me more than the others sometimes. On Christmas Day I read the Collect, Epistle and Gospel for the day, together with some of the prayers from the little brown prayer book you sent out. I was much impressed with the attentive interest that was shown. A young church boy, whose mother lives in New Jersey, had been dangerously ill for many weeks before he was transferred to the coast. I asked him one day if he would like the Holy Communion, to which he replied: "Yes, very much." So, with the consent of the C. O., I arranged with Chaplain Bodel, and seven partook.

Besides the regular twice a week visits, many others have been made, particularly while the young man I spoke of was so low. At the present time there is a lad so ill that it is a question whether he will recover enough to be moved. I always go straight to him when I get there, and am always rewarded by grateful thanks.

In many ways a great deal can be done by a woman of the proper sort; I am sure that many of the boys respond to interest from me that would shy off from approach by a chaplain. Two that I have made friends with

have been confirmed, and I have hopes of others.

Yours faithfully,

JESSICA ALLEN PASCOE.



ONE WOMAN'S WORK.

A busy woman, with many office cares every day, has for years been an efficient teacher in the Church School, Peabody. Groups of boys have been thoroughly taught, brought to Confirmation, and inspired with loyalty to Christ and His Church, at her hands. Her personal interest follows them after graduation, the tie between them being strong and lasting.

This teacher makes time to attend each year, the Summer Conference to keep up her teaching efficiency; and she keeps her faith virile by constant attendance at service. Furthermore, this teacher is a worker in the G. F. S., deeply interested in our girls; and a leader in the Women's Guild, as well.

FRANCIS L. BEAL.



WHAT ONE MAN CAN DO.

Last September a new man became the superintendent of St. Chrysostom's Church School, Wollaston. At once things began to move. Today the school is in the most flourishing condition, with increased membership and efficiency. Partly by ingenious methods designed to increase rivalry and competition of the classes, and still more by his own enthusiasm and

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personality, this result has been effected.

A singer himself, the superintendent not only from the first emphasized singing in the school, but also organized a Church School choir of 21 boys. Today, in consequence, we have a Church School that sings, and sings heartily, and its corollary, a school that makes the responses freely and answers questions readily.

The Church School choir of boys is now incorporated in the Church choir to the great benefit of the latter, and to the satisfaction of the congregations. Three times a week the superintendent walks the distance of over a mile to the Church to drill the boys of the choir.

A Church School of greatly increased efficiency, and a Church choir of boys who are doing very creditable work indeed: this is what one earnest man has been able to do for St. Chrysostom's Parish in five months.



BISHOP HALL AT THE PHILADELPHIA CHURCH CLUB.

Bishop Hall followed with a wise appeal to keep alive the spirit within the wheels, whenever new wheels were added to the machinery. He warned against the substitution of campaigns and drives for Christian seasons, of sending clergymen to secretarial work that laymen might do. He pleaded with the laymen to help the clergy to study, pray and visit, to relieve them from pool table serving, that they might give themselves to seek answers to the questions of the day, that they might search the scriptures, seek the sorrowful, and make spiritual research. This was illustrated by the wise call of one of his clergy to supervise a racial work under the general Church, and the unwise and unwarranted call of another to do statistical work, for which he had not been trained or separated by his education and ordination.



A BOY, A WOMAN AND A GIRL.

Two years ago and more, when the young men of Trinity Parish, Haverhill, who served the Master at His altar there, heard a voice from Heaven saying in their souls, "Make France the sanctuary of My service and Democracy the altar of thy tendance," and obediently put off their cassocks for our country's uniform, the rector called upon A., then a youth of sixteen, to assume the supervision of the acolytes.

A. is the lad to be depended on to

see that the other boys do not fail in their prescribed duties, to refresh their memories, to have a care for those unconsidered trifles whose neglect may so easily mar the smooth-running of the Church-school machinery. For resource A. is the lad. His young eyes saw in the lack-lustre appearance of the brass ornaments of the church, an offence to which our older ones were no longer sensitive. On a cold wintery night in Advent he summoned the boys together in the parish house, and, to our pleased surprise on Christmas morning even the lowly extinguisher shone with the brilliancy of a newly minted coin.

Two weeks ago the rector, in obedience to the "Church's Call," announced the Service of the Lights for Sunday evening. This function was absolutely new to priest and congregation. Reading the directions for its rendering it appeared a rather elaborate and intricate task to undertake. The rector decided to leave to A. the management of all the details. As a result the service proved itself a beautiful and instructive ceremony.

Now A. is just a normal boy in the High School, manly, popular with his fellows, as far from any touch of effeminacy as is possible, but he loves his Church, and is proud to be useful in his parish for Christ's sake.

Among its valuable assets this parish reckons Mrs. B. While she lives the Auxiliary shall not wither nor faithful missionaries lack a champion and a friend. Few new "Episcopalians" in our town are long left in ignorance that their church is established here. Few sick parishioners can be so secretive about their maladies that they can relieve their suffering by complaining of their pastor's failure to call. By some mysterious sixth sense she seems to divine the presence of a strange church family in the city and of illness in a parishioner's home, and promptly telephones the rector, that he may welcome the newcomers and visit the sick. No paid deaconess could

give our parish more service than Mrs. B. so freely renders. Mrs. B. is just a natural woman, busy with household duties, but eager to advance the kingdom.

One of the jewels is Miss C. Miss C. is the friend of all the little boys of the parish. They know her as a strict disciplinarian in the Sunday School class, the giver of a prize to the best-behaved choir-boy, the good "sport" at games and hikes and a Christian influence all the time.

Down at the City Farm Miss C. is known, too, as a "sweet savour of Christ." To the aged pauper women there awaiting the end in dull patience, her visits and the occasional concerts she arranges for them, bring the cheering assurance that they are not utterly forgotten.

Yet Miss C. is just a normal charming girl, who loves her Church and embodies her faith and love in kind deeds she finds to do. Trinity Church is fortunate in numbering such as these and many others like them on the register of her communicants.

J. MALCOLM-SMITH.



At the Moana Hotel are Major and Mrs. Kindleburger and Col. and Mrs. Chamberlain, whom we are glad to welcome as worshippers at the Cathedral.

Mr. and Mrs. Robert Sharpe have come here to live. Mr. Sharpe, who lived at Atlanta, Georgia, for ten years, was a member of the Cathedral Chapter in that city. They have been lately living in New York City. They have taken a cottage at Waikiki.

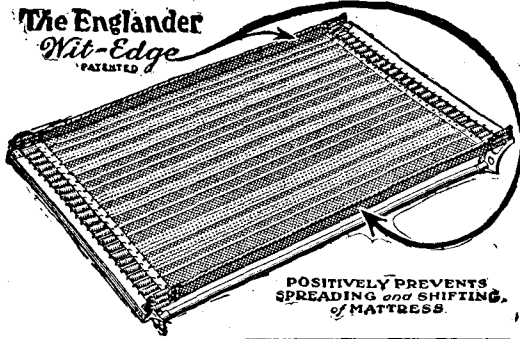
Mrs. Knight, a welcome addition to our musical circle, comes from Mount Clemens, Michigan, where the brother of Guy H. Buttolph is Rector. Mrs. Knight sang in the Cathedral choir on Christmas Day, and on the Sunday evening after Christmas she sang a solo at the carol services.

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